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WEEKLY REVIEW.

—We are told that wealth is power, and Englishmen glory in the expansion of their commerce because of their conviction that it is putting in their hands one of the chief essentials of national greatness. But a very important question in this connection is, what is done with the wealth that is acquired? What if it should turn out that the largest expenditure of the wealth of the United Kingdom is upon something that most powerfully tends to pauperize, weaken and degrade the nation? The enormous sum of £142,000,000 sterling is expended annually upon alcoholic liquors in that country. What is worse is that the consumption of these liquors is rapidly increasing. Since 1870 the expenditure was advanced from £113,000,000 to £142,000,000. At the rate of increase, it will not take many years for the expenditure to overtake the value of the entire annual exports. Mr. J. A. Saunders, of Streatham, affirms in the *Daily News* that the present consumption of alcoholic liquors in the United Kingdom is more than double that in the United States. He makes the population of the United Kingdom at 33,000,000 and that of the United States at 45,000,000; we are not sure but that he has understated the former; but there is certainly a remarkable disparity, the annual consumption in the United States being £93,000,000, a sufficiently appalling figure. There is something here to arrest the attention of thoughtful men and women in England. Is the country energy, skill and perseverance shown by England's sons in her various branches of industry, to issue in the pauperization and degradation of the masses? If wealth is power, then the spectacle presented by this enormous waste is most humiliating. We allow it to be the acme of folly for an individual to spend that which he laboriously gains not in getting food, shelter and clothes for himself and family, but in that which reduces him to the condition of a beast then it is a proof of gigantic national folly when the nation spends the chief part of its income on stimulating drink. To appreciate better the statistics given we must remember that there are in the United Kingdom more than a million godly Christian families, some five or six million who are habitually temperate, if not abstainers. How long, may we suppose, will the All-wise Ruler of the universe continue to bless the commerce of a nation guilty of such disgraceful prodigality? For our own part we do not much wonder at the great frauds and defalcations prevailing in the commercial world, when we think to mind how the excessive use of spirits pervades all grades of society. Of 660 members of the House of Commons there are only half a dozen total abstainers. This does not imply that all

the rest drink to excess; but it shows that our legislators are slumbering over this stupendous evil; for any just conception of the danger of the country would lead a large number of them to put their protest against the evil into the most emphatic form.

—Not long since we received an entire double number of the *New York Tribune* devoted to the account of the Conference held there for the consideration of subjects connected with prophecy. Every Monday morning the principal secular papers contain lengthy reports of sermons preached on the previous day. The London correspondent of an American paper says, "I must notice the utter indifference of the Press, that is, the daily Press, to the Missionary Conference recently held at Mildmay. The English are twenty years behind Americans in this regard. Had this Conference been held in New York every daily would have been full of it, reporters vying with each other. But here not a word in the *Times* or the *Daily News* or in any one of the secular papers, so far as I could learn." The explanation given him was this: "religious matters do not enter into the common life of our people." We do not accept this explanation. Religious matters interest the English people a great deal more than conductors of secular papers suppose. A great many people are interested in them who are not accustomed to speak about religious feelings. Editors in America used to think the same about Americans, but they have found out their mistake. Let any one notice the weekly lists of new publications, either in England or America, and he will be aware that religious reading bears a high proportion to the whole. Notwithstanding all the flaunting and obtrusive scepticism of the times, the great body of the Anglo-Saxon race are under the influence of religious sentiment. The *Christian* says: "We think it would be well worth the consideration of the Proprietors of the *Daily News*, whether religious intelligence would not interest a greater number of their readers than racing and betting."

—CONNECTED with the United States there are territories. These are embryo states. When they become sufficiently populated they are organized as States, and take part in the Federal representation. The youngest of these territories is called Wyoming. It is remarkable in one respect at least. Woman suffrage exists there. The following is the testimony of a lady there resident:

"The women of Wyoming, and particularly the better class, as highly prize and as generally exercise the right of suffrage as do the men. Woman, from her very dependence, and comparative weakness and helplessness, feels more strongly than man does, her need of the protection of good laws faithfully executed, and in her own interest and that of those she loves, she naturally puts her vote where it will do most good for the accomplishment of the end.

"The elections here are conducted as quietly and decorously as any other public gathering, and I have finally concluded that if the sexes can associate together with impunity in the home, the school, the church, the social gathering, and in every relation of life from the cradle to the grave, woman need not be seriously demoralized by her momentary association with her husband, father, lover, and brother, once a year at the polls."

—In an ancient Etruscan tomb recently discovered at Orvieto some flint arrow-heads were found along with some bronze clasps. Our readers are aware that there has been a distinction made between a supposed flint age and a bronze age. Some of our men of speculation to whose eyes could not be applied Shakespeare's line, 'Thou hast no speculation in those eyes,' have read a wonderful amount of primeval history in the flints that have been found in caves and tombs, and have assured us that an immense period of time elapsed before men advanced beyond the use of flints, and learned to use iron and bronze. The fact that these things are occasionally found together, does not favour their views.

—We had lately in Bombay a Christian fakir. He was formerly a paramhaus and a Sunyasi and wears still the brimstone-coloured garb of the religious devotee. He has been more or less with missionaries for the last two years. One of his favourite *shloks* compares the religious man to a stream of water, which, so long as it is moving on, is fresh and salubrious, but if deprived of motion, quickly stagnates. So he was not content to remain long here, but must needs be moving on. He professes to have received the baptism of the Spirit, but has not yet received the baptism of water. He spoke at some of the open-air services. On one occasion, he assured his hearers that Jesus Christ was not a Rajah but a Fakir.

—MR. MOODY has been in a kind of retirement at Baltimore this winter, preparing himself for future work, and only preaching twelve times a week. The same crowds flock to his services as on former occasions, gathering long before the doors are opened. And the same marked results have appeared in the conversion of sinners, and quickening of God's people.

—THE scheme to relieve the stockholders of the Glasgow bank of the loss entailed by the failure of the concern, by a lottery, is just a scheme to divert the loss from those specially concerned to the general public. The element of hazard is introduced to induce a million of persons, more or less, to tax themselves for the benefit of the unfortunate or fortunate stockholders. It is a most extraordinary proposition, and we are glad to see that there is a prospect of its falling through. For many who have sustained losses, we heartily sympathize, in common with others; but there is a legitimate way of showing one's sympathy and a way that is not so.

—THE present Pope does not seem at all disposed to surrender himself to the Jesuits as Pío Nono did, and they are exceedingly disturbed at the dispositions manifested by him. He does not rail at the powers that be or lament his cruel lot as prisoner of the Vatican. His recent encyclical betrays however the usual traditional ideas, inveighing against Socialism, Communism and Nihilism. He attributes their origin to the Reformation! These things are bad enough, no doubt, but we are not aware that they have given to any country a St. Bartholomew's Day. It was Imperialism, not Communism, that released Italy from the Pope's dominion.

—WE received a visit the other day from a person who began by saying "I have the pleasure of informing you that I am the Ancient of Days." He further gave us to understand that he was a poet and an editor. His name was Melekhizedek something, we forget what. He then proceeded to say that he was desirous of proceeding to England, adding "I have called to give you the opportunity of performing a Christian duty by assisting me to do so." We assured him that it was out of our power, and ventured the opinion that he was suffering from some disorder of mind. On this he replied that a curse would come upon us, and quickly took his departure. Any one can easily see that such a person is not in his right mind; yet it is quite possible that some have been thought to be commissioned from heaven who were quite as deranged as this poor man.

—WE have been favoured with a copy of the Aligarh Church Mission Report, published by the Rev. J. Stuart, who entitles it an *Ac* count of his Stewardship for the last three years. Mr. Stuart takes much pains to make the reader acquainted with the Mission in all its details, furnishing diagrams of the interiors of the school-houses, chapels &c. The missionary quite takes the reader into his confidence, and gives him glimpses of his own inner life. He evidently takes a deep interest in his work, and we trust the Lord is blessing it to the conversion of sinners and the building up of Christians. We would have liked a few lines of statistics, telling the number of communicants and the like.

—A GOOD many in Bombay will remember Mr. E. D. Stead, formerly a merchant in this city, highly respected for his Christian character. He is now an ordained minister in connection with the Church of England, and is a curate to Canon Ryle at Shad-broke, Suffolk. A letter received from him says: "I have now been helping Canon Ryle for 15 months, and can truly say that I heartily thank God, not only for putting me into the ministry, and permitting me to take part in the blessed work of proclaiming the glad tidings of salvation, but also that he has directed my steps to this spot and placed me under so able a teacher."

—SCENE: a school in Poona. Enters a clergyman. Class drawn up to be questioned. "What Sunday school do you attend?" The children reply. One goes to the S. school at St. this, and another to the one at St. that. So long as they make these replies, all is well. But one and another say that they attend the Methodist S. school. Immediately the ominous words, "Go last" fall from the clerical lips, and the children who have thus spoken are relegated

to the foot of the class. It is a little matter, but is intended and calculated to make a deep impression on all the children and affix a stigma on the name of Methodist. A correspondent has acquainted us with the occurrence, giving name and place. We are sorry to say that there has been a good deal of this sort of petty persecution, showing what the parties would be likely to do if they had more power. The clergyman if asked to explain the above, or if asked to explain why Mr. Wesley found the doors of so many churches of the establishment closed when he began to tell churchmen that they needed to be born again, would be somewhat embarrassed. Our correspondent adds: "By the by, we have a good day-school now in connection with the Methodist church, under the superintendence of the Rev. Mr. Robbins. This school was much needed and will, I hope, be a great success."

—YAKOOB KHAN was perhaps better off in prison than he is upon the throne. He has been shelling his own city, Cabool, and if he cannot find tranquillity there it is difficult to say where else in Afghanistan he will find it. It does not appear necessary for the English force to advance any farther. A good proportion of the inhabitants are apparently of the opinion that they would be about as well off under the English Government as under their own princes. The Afghan army have doubtless learned that the English are accustomed to pay their soldiers, a kind of superiority that they can appreciate.

—A LARGE auditory assembled at Falkland Road Hall on Wednesday evening to hear a lecture from Bishop Bowman, of the M. E. Church, America, on "America and her Institutions." Many, we incline to think, received a much clearer apprehension of the features which distinguish the geography, Government, educational agencies &c., of the United States, than those who have not been in America generally have.

THE special meetings held last week in connection with the Bombay Missionary Conference were on the whole a success. A considerable audience of Europeans and Missionaries were present at the Framji Cowasji Hall on Thursday, to hear the sermon of the Rev. Mr. Mackichan, on the words, "This gospel of the kingdom shall be preached in all the world for a witness, unto all nations, and then shall the end come." The preacher spoke of the fulfilment of this prophecy in the days of the apostles, when, before the destruction of Jerusalem, the Gospel was carried to all nations known to the Roman world; and also pointed out its bearing on the work of modern missions. It was a valuable discourse, listened to with great satisfaction by all, we should judge.

On Friday evening the large hall was crowded, and there were perhaps as many Natives as Europeans present. At this, as at all the meetings, a good service was rendered by the ladies and gentlemen who conducted the music. The Chairman, Mr. Bowen, having been announced to speak on the subject of reminiscences, said that he had a capricious and rather treacherous memory, and he could never be sure that it would supply him with the things that were wanted. He mentioned that in 1848, his first year in India, he witnessed in Cuma-

tipoorra, a case of hook-swinging, the last in Bombay. A woman had the hooks inserted into the flesh of her back and was lifted to a considerable elevation above a cart which was then dragged round the enclosure. He spoke of the opposition that he met with in those days in his attempts to preach the Gospel in this city. On a certain occasion he had been followed a considerable distance by a crowd who were throwing stones, and remembered that a Parsee watchmaker had made him come into his shop for safety, shutting up the doors till the crowd had dispersed. Of late years such treatment was almost unknown. He had very soon found that there are many here who are ready to make a convenience of missionaries, and profess a desire to receive religious instruction, that they may obtain some worldly end; he could never see that he was called to give any encouragement to this class. During the first year of his residence here, as he began to go among the people, he got such a view of the difficulties, the outlook appeared so dreary and unpromising that when, in the providence of God, he was laid upon a bed of sickness from which it was thought he could not arise, it seemed to him like a benignant release that his heavenly Father was granting him. But when, in answer no doubt to prayer, to the astonishment of the physicians, he was raised up again, new courage and hope came to him, and though the difficulties and depressing influences have been far greater than he anticipated; his conviction that the Gospel which he was permitted to declare was destined to triumph, has never failed him. We have the pleasure of sub-joining reports of some of the other addresses made on this occasion.

REMARKS OF THE REV. E. S. HUME.

Bombay was the first station ever occupied by the American Board. The steps which led to the beginning of missionary work here in Bombay were evidently of God's direct ordering. Previously the churches had been asleep, but God had been simultaneously preparing those whose hearts were fired with a desire to preach the Gospel to the heathen; those who were willing to send out these young missionaries; and also a work for them to do here. It may seem strange that the Americans should have been allowed the honor of beginning mission work in this region, but one at least of the streams of influence, which brought about this result, came from England. Dr. Haveris and others preached a series of sermons in London at the opening of the "London Missionary Society." These sermons were printed and widely circulated. Some copies, which were taken to Scotland, found their way across the Atlantic to New England. There the seed germinated; the fruit thereof shall yet shake like Lebanon.

The story of the young men, who began mission work here in Bombay, is known to many of you. They labored in the face of the greatest difficulties, but in great faith and with much prayer. This is one of the reasons why we have been unwilling to give up the work, although in times of special trial, the thought has naturally suggested itself. Previous to 1854 Bombay and the vicinity formed a separate mission, but at that time our work here was joined to that which was being carried forward in the Deccan. We have now one mission in the Presidency called the "American Marathi Mission."

Previous to the date just mentioned, 1854, our mission was doing a great deal in the line of Literary, Educational, and Publishing work, but at that time a change was made in our policy, not because it was felt that such work

was unimportant, or could be neglected, for our Board is still doing a great deal of this kind of work in other missions, but because it was felt that this work was being carried forward upon a sufficiently large scale by other societies. Hence for the past 25 years our strength has been mainly given to preaching and what is commonly called Evangelistic work. The educational operations of our mission at present are largely elementary, being mainly confined to common and station schools. The common schools are chiefly for poor heathen children; the station schools are of a higher grade and are more especially for our native Christian children. Within the past two years we have had a number of common schools in this city. The instruction in these schools is largely from the Bible, catechism, and Christian hymns, and the chief reason why children leave us, is that their parents are afraid we will make Christians of them. We have also a station school here which is only for Christian children. In this as in all our schools the teachers are Christians, but only in this school is there any effort to bring the children up to any particular standard. We hope here to prepare boys for the Matriculation Examination.

Our evangelistic operations are mainly carried on in connection with our Church and Sabbath Schools. For many years we have had an organized church, which is well served by a most excellent native pastor. In addition to our church Sabbath School, where the attendance occasionally runs up to 140 or 150, we have some branch or mission schools, in each of which there are two or more teachers and a good many scholars, so that in all we have nearly 300 scholars in our different Sabbath Schools. Our Street preaching is chiefly carried on at stated times and in places belonging to ourselves. Our experience is that in this way nearly as many are reached, while those who come, get a better understanding of what is said than when we stand out on the open street. At each of the main stations of our mission, Ahmednagar, Sholapur and Bombay, medical work has been carried on, and we regard this as a most important branch of mission work as well as a great help to all our other work. As a mission we lay great stress upon seeking to develop *spirituality and independence* in our native Christians. The preaching in our Church here is done almost entirely by the native pastor. During the past year two schools have been carried on under our control, for the support of which we have given nothing. The result of such a policy we are confident will be good. Previous to 1874 our Board was working in Italy, but for various reasons it was suggested that this work be given up. One member of the committee strongly objected on the ground that it seemed like giving up because apparently there had been small results. He said that he had a great reputation as a fisherman and the reason was that, when he began fishing in any place, he never left until he had caught something. If for half a day he had not even had a bite, he still continued to fish in the same place, for he felt sure it was time for the fish to begin to bite. So we feel here. The results of our work have not been such as to make us elated, but at the same time we are not discouraged, feeling sure that the time for larger results is near at hand. God has placed us here, and so we propose to continue here fishing. "The work is yet small, may the little one become a thousand!"

We hope to publish next week some additional reports of speeches made on this occasion.

ADDRESS OF THE REV. T. CARSS.

It gives me much pleasure to be present here this evening as the representative of the Church Missionary Society for I know full well that it has the respect, confidence, and sympathy of every true protestant.

It is perhaps somewhat humiliating to

one's pride as an Englishman to have to confess that the Americans, true to their go ahead character in other things, were in this part of the Mission field before us; but we must take comfort from the thought that as there is neither Jew nor Greek in Christ Jesus so there is neither American nor Englishman in the Master's vineyard.

As I have to give some account of the labour of sixty years in the brief space of ten minutes, what I say must necessarily be a very imperfect sketch of what the Society has done and is doing in this Presidency.

The Society were requested to begin work here by the Rev. Thomas Carr, then a chaplain, but afterwards the first Bishop of Bombay.

That gentleman would almost appear to have had a prophetic foresight of the nature of the work in this part of India. In his letter to the Society he distinctly warns them not to expect immediate results but to send men who would be willing to labour and to hope against hope.

The first Missionaries of our Society, the Rev. Richard and Mrs. Kenney, arrived in Bombay on the fifth anniversary of the battle of Waterloo, namely, 18th of June 1820. The Mission had rather a sad beginning. Mrs. Kenney and her children suffered so much from the climate on their arrival that they were obliged to return to England in the same vessel which brought them out.

Notwithstanding this trial Mr. Kenney laboured faithfully for six years: at the end of this period, Mrs. Kenney being still unable to come to India, he felt it to be his duty to resign the work. Previous to Mr. Kenney's departure, the Rev. W. Mitchel joined the Mission, and three years later a reinforcement was sent in the persons of Messrs. Dixon and Farrar. The Missionaries laboured in Bombay for 20 years without seeing a single conversion.—The first two Baptisms were not of people belonging to the 'some noble' and 'some mighty' that are called, but of people in a most humble position; one was an ayah of our dear friend and sister Mrs. Robertson, the other was a sepoy belonging to one of our Schools.

In 1832 the Committee resolved to commence work in the Deccan, and Ahmednagar was selected as the seat of the Mission. When the Missionaries arrived there, they found that our American brethren had already commenced operations and accordingly they at once passed on and began work at Nassick.

The first high-caste converts came out in Nassick and were the fruit of our mission-schools. In the Report for 1846, you will find an interesting account of the conversion of a young lad named Appa Yardde, whom I see before me in the room to-night in the person of our well-known and much respected native pastor, the Rev. Appaji Bapaji.

In 1854 the Christian village of Sharanpoor was established by the Rev. W. S. Price. There are now about 450 baptized persons in connection with that mission of whom about 150 are communicants.

In 1846 mission work was commenced at Junir and Malligaum. Junir, notwithstanding 30 years of faithful labour, still continues an unfruitful field. In Malligaum there are about fifty baptized persons of whom about forty are communicants. In 1860 the mission at Aurangabad was begun by the Rev. A. Davidson. The missionary

there at present is a converted Parsi, the Rev. Ruttonji Nowroji who is one of the most able and most devoted of our native brethren. In connection with that mission there are about 300 baptized persons of whom about 150 are communicants.

But I must return to Bombay as I wish to tell you what we are doing in this city. There are three European missionaries, the Rev. H. C. Squires, Mr. Jackson and myself, and two native missionaries, the Revs. Appaji Bapaji and Janni Alli. Mr. Squires has taken up the English work at Girgaum which our dear brother Mr. Weatherhead has laid down, we sincerely trust only for a time. Mr. Jackson and I are engaged in the Money School. Now for a word about results. I wish that I could tell you that after sixty years of labour, the little one had become a thousand; but I cannot. According to the last Report there are only 65 communicants in connection with the Bombay mission.

I trust that one result of our meetings will be, that the truth about our missions will go out not only to our enemies amongst whom gross ignorance and error regarding the work prevail, but also to our friends who give and pray for the cause. I fear that friends at home do not know the real state of things. They appear to think that we have a large body of well-to-do native Christians whose educational and other wants must be supplied and who could do much, if they chose, towards the independence of the Native Church. Would that this ideal state of things had any basis in reality! The fact is that, with the exception of the agents employed by the mission, nearly all our Christians are very poor. I fear that we missionaries are somewhat to blame for this erroneous impression.—You know secular papers have, unjustly, said, "There is nothing so lying as a missionary Report." We cannot help it if people will receive impressions which we did not intend to convey, yet I candidly confess that there is a danger lest the absence of facts and the desire to write an encouraging Report should cause us to take too favourable a view of our own work. The hardest and most important work, often affords the fewest materials for an interesting Report.

For myself, I can only report at the end of the year that I have gone into school regularly at half past ten and left it at half past four. I can speak, it is true, of prejudices being loosened, of friendships being formed and of a knowledge of Christ being extensively diffused among the people, but I can not speak of Baptisms. Yet there is no ground for discouragement but for increased labour, faith and prayer, for, without doubt, every faithful labourer is doing something towards hastening on the glorious appearing of the great God our Saviour Jesus Christ.

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SATURDAY, FEBRUARY 8, 1879.

THE SINGULAR MAN.

THERE is the appearance of ingenuousness in the recent extraordinary lecture of Baboo Chunder Sen, but in reality a very different spirit from that betrays itself. Apparently, he seeks to disabuse the minds of men of the idea, should it be entertained by any,

that he is a prophet; while the aim of the lecture really is to bring men to the conviction that he is a prophet or more than a prophet. He tells us that he does not differ from other men in that he has a sinful nature; the seeds of sin are in him. He gives a catalogue of vices of which he says, the roots were in him and have been recognized by him. We understand him as saying that if he had allowed himself to be swayed by his evil nature, he would have been guilty of all these things, including manslaughter, perjury and forgery. But he has not allowed himself to be swayed by his evil nature, and has not allowed these roots of evil to develop themselves in overt wickedness. But a prophet, defined by him, is a man who is holy and pure, and one through whose mediation salvation may be secured. Observe that the Baboo confounds two offices that are as wide as the poles asunder: that of a prophet and that of a Saviour. "God has not taken angels to be his prophets, but sinful men. The great distinction between a prophet and a Saviour is that the former is sinful by nature and the latter is sinless. John, the greatest of all the prophets, was not worthy to unloose the shoe-strings of the Messiah. Neither Abraham, Moses, David, nor any other prophet claimed to be sinless or is described as such. This is perfectly understood, and even the Mahomedans never dream of asserting that Mahomed was without sin; no such pretension is advanced in the Koran. But one who is a Messiah, a Saviour, a Mediator between God and man, must be exempt from sin. Now how strange it is that in a Lecture entitled "Am I a prophet?" The Lecturer should ignore this all-important distinction. It could not be through ignorance. The object evidently was to create in the minds of his hearers the belief that he was a prophet in the correct sense, and that he was not one in the incorrect sense of being a Saviour. The Baboo tells us of a visit he received when he was 14 years of age from John the Baptist, Christ, and the apostle Paul. The surprising thing is that neither of them had a word to say to him beyond what they say to every one who has the Bible in his hand. He gives us to understand that they personally appeared to him. The question arises how he knew that they were the parties he says they were. The *Indian Chr. Herald* pertinently says:

"If Keshub Baboo had been actually visited by Jesus Christ, and if the object of the visit was as Mr. Sen said it was, to teach him certain truths, the fact of the visit as well as of the revelation would have been published, as it was in the case of St. Paul, immediately after it had occurred. But Mr. Sen said nothing about it for the last twenty years or so. Instead of publishing the fact of the visits or of the revelations made to him, Mr. Sen declaimed against all revelation and everything supernatural."

Our contemporary thinks Mr. Chunder Sen the greatest egotist in the world and quotes the opening sentence of his address in proof. "Fellow-Countrymen and Friends,—Again and again has India asked me, 'Art thou an inspired Prophet?' Dictated in the first instance by a purely captious spirit, and directed exclusively against the character of an individual, the question appeared unworthy of serious attention, and hopes were entertained that, like all *passing questions* of the hour, it would set itself at rest in the course of time. But unfortunately the ques-

tion gathers force year after year, and its interest, like rising and swelling surges, rushed on from province to province, from town to town, and from presidency to presidency, till a purely personal question assumed the formidable proportions of a national problem." At the conclusion of his Lecture he said: "I have indulged in egotism and I ask your pardon and indulgence." But the sentence above quoted tells us what sort of impression is habitually made upon his mind. The world in India is occupied engrossingly with Baboo Chunder Sen. No other name than this is borne to him whether the wind is from the north, south, east or west. Above all material or moral questions of the day, above the strife of armies, the din of commerce, the shriek of the railway whistle, the crash of banks, the proclamation of the Gospel, the contention of Brahmins, is ever heard the name of Chunder Sen, Chunder Sen, Chunder Sen. The intense self-consciousness of the Baboo affects all the inlets of perception, so that he hears nothing from the 240 millions of India but this one question, Art thou an inspired prophet? "A purely personal question has assumed proportions of a national problem." He has now condescended to relieve the burdened spirit of India by solving this problem and lets us know that he is an inspired man, and has been favoured and distinguished from his contemporaries by visits from the greatest of the prophets, the greatest of apostles, and from Christ himself "If I bear witness of myself, my witness is not true," not valid, said Christ; "he that hath sent me, hath borne witness of me." What now becomes of the great foundation truth of Brahmo Somajism, that we are dependent on intuition for all our religious ideas?

WHATSOEVER THINGS ARE JUST.

In a world like this we may well take notice of whatever is just. There are people who desire to have a reputation for charity, who are not just; disdaining this preliminary, they would be thought more than just. And yet when we know what justice is, we will not fail to be impressed by such examples of it as occur. It is but just for a man to meet all his engagements, to pay for what he buys, and not to keep the parties waiting; but some disdaining these minor virtues, wish to be thought something grander than that. Their charity is that of a man who steals and gives a portion of his dishonest acquisitions in ostentatious relief of the poor. But charity can only begin when all the demands of justice have been met. An unjust man who wishes to be thought a Christian, that is, a benefactor of society, (for every true follower of Christ must be that,) is only adding hypocrisy to his injustice. Sometimes it requires a good deal of grace to be just. To meet one's engagements, it may be necessary to renounce one's position in society, come down to a much lower grade of expenditure, and forfeit the countenance of those who think every thing more pardonable than poverty. To be just, it is sometimes necessary to confess oneself to have been in the wrong. We have heard of gentlemen who apologized to their own servants for having spoken to them in a harsh way, which they afterwards found to have been uncalled for. We

should notice such things and bring them to the notice of others that they may profit by the example. A false balance is an abomination to the Lord, we are assured, and how can it be otherwise to those who are taught of God? It is justice, and not some strange generosity, that requires us to do unto our neighbour as we would have him do to us. Nor will it do to make any distinction between a white and black neighbour. The just man asks himself what his feelings would be if he were a Native of this country, and having thus learned what their feelings are, he thinks himself bound to have respect to them and be careful not to wound them. There are those who are thus considerate, and we should take note of it and make such conduct the subject of remark. Justice will not allow us to take any undue advantage of our position. A strict attention to justice would marvellously improve matters in almost any community. It is of the greatest importance that children, even in their earliest years, should be taught the claims of justice. How is a child to learn justice, when he is humoured and indulged and his unreasonable demands are complied with? The effect of this is to lead him to exalt his interests above those of others, and to intensify his self-will in a way that will result in a great deal of injustice. Lay properly the idea of justice in a child's mind and it will then be comparatively easy to teach him the value of kindness. It is but just that the child should learn at the outset to honour authority as embodied in his parents; he will then almost naturally learn to reverence that of God. If not, not. As many as I love, I rebuke and chasten, says Christ.

INTERNATIONAL BIBLE STUDY.

February 16, 1879. Luke XVIII. 1—10.

THE Romans were accustomed to commit to certain officers the collection of taxes in a town or district. Zaccheus was a sort of farmer-general, in this sense, that he was commissioned to collect the taxes for the whole district in which Jericho was situated. In ancient and modern times it has been the custom in Western Asia to arrange with these collectors that they shall pay the state a certain amount and be allowed to get as much from the people as they could. We remember when travelling in Palestine a good many years ago, we engaged a sailing vessel at Joppa to take us to Beyrut. When we came to embark we found to our astonishment that there were many other passengers on board, though we had hired it for ourselves. Among these were some prisoners, one of them a white-headed man, a tax-gatherer, on his way to Acre where he was to be executed. The Government had allowed him to go on for years until he had enriched himself, and then relieved him of his wealth and life at the same time. The reason why the Jews had such an aversion for the publicans, (tax-gatherers,) was not merely their extortion, but because they considered it dishonourable to be obliged to pay taxes to a heathen power and still more so far a Jew to consent to be the agent in making these collections. Even if the publican exacted no more than what was prescribed, the people would be pretty sure to surmise that he had done so. In some instances the odium in which they were held may have had one good effect, in making them

more independent of Pharisaic teaching. This would seem to have been the case with Zaccheus. He doubtless knew that the Jewish leaders at Jerusalem had made a proclamation that if any one knew where Jesus was he should give information, and also that if any one acknowledged him as the Messiah he should be put out of the Synagogue. Zaccheus was intensely desirous of seeing Jesus, but not more desirous of seeing him than Jesus was of seeing and blessing him. For we read in Chronicles that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him." Zaccheus was short of stature and there was a great crowd, and there was danger of his not succeeding in seeing Jesus after all. But Zaccheus was not going to allow himself to be cheated out of a blessing by circumstances. A man so influenced by regard to appearances and by ideas of dignity as most of us are, would not have entertained for a moment the thought of climbing into a tree. But Zaccheus did this, and our Lord was particularly pleased with him for doing it. Christ knew that these conventional fetters of ours would in future ages stand in the way of the salvation of many. It amounts to this that we make more of man than of God, are more afraid of what we think improper than of what God thinks sinful. We unto us if we determine that the grace of God shall never come to us in this way or in that. We cannot dictate to God, except to our own confusion and loss. The men who broke up the roof of the house where our Lord was, to let down before him the paralytic, were doing what society would think a most improper thing; but our Lord hailed their action with delight. In heaven they have a different idea of decorum from what we have. The man in the tree was the man at whose house Jesus alighted. With the Saviour came salvation. The poor of Jericho were made glad. How little idea had they when they went out to meet Christ, that the hoards of Zaccheus were that day to be distributed among them. The poor of Jericho had never had such a day before. This is the way in which the religion of Jesus commends itself to the world. The grace that sets the accumulated treasures of the rich flowing towards the habitations of the poor, is grace the celestial origin of which most men can recognize. We are casting about for evidences of Christianity; let us have the Christianity of Christ and the evidences will be furnished. Zaccheus simply reserved what he thought might be necessary to enable him to make restitution to those from whom he had taken more than was due. With the advent of Christ, came a new standard altogether, and he suddenly became aware that there had been a great deal in his conduct that was not justifiable. It was not enough that he was going to live a new life in the future, avoiding the faults into which he had been betrayed. True repentance is such a hatred of all that is wrong that it awakens a desire to rectify as far as possible whatever wrongs we may have done to others. This is good evidence that the Holy Spirit is with a man.

LIFE OF DR. WILSON. III.

The case with Missionaries is often this. They do not find that they can do the good they wished to do, and they content

themselves with doing that which they can do. Many of them are led in directions of which they had no idea when they embarked for their field. Probably, Dr. Wilson was led very differently from what he had anticipated. William Burns is an example of a missionary who, though disappointed with regard to the measure of visible fruit granted to his work, continued for a long series of years doing in China the simple evangelistic work he had done with such wonderful results in England, Scotland, Ireland and America. Nor did he ever doubt that he had been led of the Lord in consecrating his life to China. Like other missionaries in the large cities of India, Dr. Wilson saw little in the way of direct fruit of his labours. We are sorry to say that Dr. Smith's account does not convey a just impression with regard to this matter. There is a tendency to attribute to him not only the whole of what was achieved by the Free Church Mission, but by missions generally in Western India. On p. 617 we find this statement: "Statistics are no adequate test of such work as Dr. Wilson's, but the latest figures for 1877 show that in Bombay and the stations of the Free Church founded by him, 1071 converts have been admitted on the intelligent profession of their faith, since the beginning of his Mission; while there were 2877 pupils and students in 56 schools. That is but the first fruit of the harvest which he sowed." This conveys a very wrong impression. Dr. Wilson had from the beginning colleagues whose direct spiritual influence was not less than his own. Mr. Nesbit obtained a remarkable sway over the students that were under his care, and many of the converts of the mission speak with special gratitude of the influence exercised by him. Need we mention others who were associated with Dr. Wilson in the work of the Mission, who, though less noticed by the public, were in more intimate communication with the students than the worthy Dr., because of the multifarious duties that divided his attention. Mr. N. Sheshadri has perhaps seen more fruit of his labour in the way of numerical results, than any other missionary of the same body in W. India, and he was converted during Dr. Wilson's absence in Europe.

After the mutiny had been suppressed, "The present Lord Kinnaird headed an association to bring about the public and emphatic recognition of the duty of the Government of India to vindicate its character as a Christian administration." When Dr. Wilson was asked to join in the movement, "his broader knowledge and truer comprehension of the position led him," says his biographer, to pronounce it inexpedient. Dr. Smith adds: "The battle for full toleration and equity, begun when Dr. Wilson landed, in Lord William Bentinck's time, was near its close, and such an association as that proposed would only have postponed that close by unnecessarily rousing antagonisms. Dr. Wilson thought it better to act on the indisputable fact that the British Government, in all its dependencies, is Christian, than to make a mere avowal founded on the apprehension that the Indian authorities questioned this." To us the fact does not seem so indisputable, and we believe that the Indian authorities are very much disposed to question it. It will hardly be said that when Her Majesty assumed the title of Em-

press of India in the presence of the Feudatory Princes assembled at Delhi, the Christian character of this administration was manifested.

On P. 460 we find these words, occurring in a private letter by Dr. Wilson. "I rather wonder at the rash admissions into the Christian Church by the Baptist brethren in Burma. This greatly strikes the attention of a Presbyterian missionary, who knows the ignorance of the Eastern mind, and its proneness in certain circumstances to act from impetus." In view of the way in which this work in Burma has been vindicated by the tests of time, it would have been better if this extract had not been given.

Being generally on intimate terms with men in high places, and enjoying their esteem, it was quite natural that many of the Native gentry, and indeed of all classes, should seek to know Dr. Wilson, influenced not always by the highest motives. He as a rule cordially received such. With some he contracted a great deal of intimacy. The question arises, how far was this made the means of spiritual results? Possibly in some cases, good of this kind resulted. But it is disappointing to note how many of those who enjoyed intimate acquaintance with the Doctor remained proof against Christian influence. One family is mentioned, whose fast friend he was for more than forty years and through four generations, down to the great-grandchild; a family that has in its possession sixty five letters written by Dr. W.; yet not one of whom has ever renounced his ancestral religion for Christianity, or shown any disposition to do so. We the more freely refer to these things because there was so much that is really distinguishing and commendable in the life of the late Dr. Wilson. He was in so many ways a helper to the people of this country, that his biographer could well afford to avoid all exaggerations. What there is of this kind, has been quite unconscious on the part of Dr. Smith, who necessarily did his work under some disadvantages. He has produced a book of great interest, in lucid and terse English and we doubt if any body else could have executed the task near so well. A very beautiful termination to this valuable work is furnished by Mrs. Ballard in a few pages of reminiscences.

REMINISCENCES. V.

WHEN seventeen years of age, H. became a skeptic, or rather a disbeliever. A skeptic is one who doubts the truth of revealed religion. H. had scarcely begun to doubt, before he made up his mind that there was no such thing as revealed religion, and that it was absurd to imagine that there was such a thing. He became charmed by the idea that he was making a discovery hidden from the common people, and the making of which was evidence of an understanding emancipated from the shackles of prejudice. It was evident to him that the mass of Christians received the Bible traditionally, without any enquiry as to its real claims, and he willingly adopted the opinion that it was unsustained by evidence. One of the authors that he delighted in was Gibbon. He was charmed with the dignity and suggestiveness of his style. The chapter in which that author undertakes to account for the spread of Christianity powerfully arrested his atten-

tion. He easily persuaded himself that the causes assigned by Gibbon were really adequate to explain its wonderful success. Did H. refer the matter to some one better acquainted than himself with the claims of the Gospel? Did he turn to those authors who exhibit the grounds on which its claim to be accepted as from God rests? Nothing of the kind. He did not mention his doubts to an experienced Christian. He ventilated them to youthful companions who would think his skeptical remarks to be a proof of his superior discernment. He paid a visit that same year to an uncle living in another town. What the influence of this uncle was, may be gathered from the following extract from a journal kept at the time:

"Uncle R. is a great man. He, with me, or rather I, with him, make reason my God. He is superior to the common prejudices and predilections of the day. He is no sectarian. We have no knowledge of other than this world, except the innate consciousness of a God and a future existence. This consciousness may be perhaps the hope of immortality which man finds necessary to his happiness. The Bible is but tradition and I do not think it inspired. The first part of the Bible is entitled to no consideration, then, on the point of fact. And the Testament too that treats of the man Christ Jesus whose religion cost more blood than any or perhaps every other religion in the world. Look at the Spaniards at their first landing in this country. They rushed into the capital of the Indians; they went into the temples and when they saw men kneeling to the image of the sun, they exclaimed, 'Horrible idolatry,' seized a couple of pieces of wood, placed them crossways, and commenced the work of massacre and destruction of the poor and defenceless Indians, crying out, Kneel to the image of the All-merciful religion of Jesus Christ. Hundreds of thousands died for their idolatry. And their religion was infinitely more plausible and reasonable than that of the worshippers of the cross. And this is but a unit in the immense destruction committed by them. The horrible calamities of the dark ages may all be attributed to this religion. The bigotry which destroyed the valuable writings of profane authors and only handed down their own obscure traditions, written by the priests for their own emolument, still pervades this religion in this enlightened age. My uncle Richard has thought upon all this and he observes, nature has implanted in our breasts the great moral principle of reason. This tells us that this world must have had a Creator; and moreover that morality is the greatest perfection to which man can arrive; and that moral perfection is sufficient for our happiness in this world and the next. You may believe in one God or a dozen; in a true God or a fictitious one; the perfection of morality is all requisite and all sufficient. For it is ridiculous to suppose that God whom reason tells us to be a great and good being, should judge us by the rectitude or incorrectness of our creed. If there is such a thing as a true creed, it cannot possibly bear the comparative ratio of one to a thousand others. Therefore to say that a thousand to one of us will be punished, for disbelief in the true God, is preposterous. Reason and morality should be the foundation and the substance of our life and happiness." July 1334.

This will suffice to show where H. was at the time in question, and where he continued for many years. We are sorry to say that many whose name and intellectuality should have saved them from such crudities, have expressed themselves very much after the same fashion. It did not come into the mind of H. to search the Scriptures, to find out how far the religion which had wrought such desolations in the earth, was really the religion of the Bible. A very cursory examination would have shown

him that the religion of Christ condemns nothing more emphatically than the use of violence in its propagation, and that no one could really embrace it except from conviction and cordial reception. H. was an ardent republican and would have been very much disgusted if any one had brought forward the horrors of the Reign of Terror to show that republicanism tended to the destruction of society. In the early days of his unbelief he sometimes used this argument to show that the existence of a Creator could not be affirmed, *a posteriori*: If we say that a world so wonderful and glorious as this is, must have had a Creator, the difficulty is only removed one step back; for the Creator must be more wonderful than his works and by the same reasoning himself demands a Creator and this one another. But although this argument was not answered by others, he soon saw that it was fallacious. For the being demanded by a world like this is One who is omnipotent, omniscient and self-existent; in such a being there is nothing to indicate an outside Designer and an argument founded on the evidences of design in creation could have no application to him. He is sufficient unto himself which the world of our senses is certainly not. So H. ceased to speak against the existence of a God, but denied that God had given any revelation of himself. In the course of the following year or two, he read the works of Volney, Voltaire, Shelley, Hume, Bayle and became thoroughly settled in his unbelief. He cannot remember that at any time for a period of eleven years his mind was once shaken in his conviction that there was no such thing as a revelation, and that a belief in the possibility of the supernatural was ridiculous. It was more or less of a mystery to him how Christians could be so simple as to cling, in an enlightened age like this, to the idea of an inspired revelation. He rather pitied them for their simplicity, but at the same time thought that as they derived a certain measure of peace from their religion, and had not sufficient strength of mind to get along without it, it was not worth while to make war upon their convictions.

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

DEAR SIR,—Will you be pleased to inform the public why the Native element was not represented in the late Public Meetings held in connection with the Bombay Missionary Association? In the printed Programme there is not the name of a single native minister or missionary, tho' several of them are members of the Conference and who pay the prescribed subscription and convene the monthly tea-meeting at their houses at their own expense. At the morning prayer meetings at Major Oldham's all the exercises were conducted by the European members of the Conference and not one native member was asked to take part in them, although there used to be nearly half of a dozen of them present. At the Cowasji Institute the same omission was observed with one exception only; i. e. Mr. M. Modi was asked to offer a prayer at the opening exercises of the second evening. But this was done in a graceless manner, by which, I mean that when Mr. Modi pointed out the omission of the native element to one of the leading spirits of the Meeting, he himself was asked to take the part mentioned above. I don't think Mr. Modi should have agreed to do it, he should have allowed the Conference to have its own way, and every thing be done by the English members only.

Is it true that most of the native members of the Conference were not supplied with copies of the printed programme, and that they only came to know about the meetings through the Guardian?

Dear Mr. Editor, as you were the Chairman of the Conference, and presided over these meetings the public naturally look to you for enlightenment on the subject.

Yours truly,

A QUESTION.

[Committees were appointed by the Conference to make the arrangements for these meetings. A Committee of two had the drawing up of the programme, and the chairman, for one, knew nothing of the part assigned to him or of those assigned to others, until he saw the printed programme. The object of those who drew it up was to afford each mission an opportunity of giving some account of its work, and they apparently thought that one of the foreign missionaries would be the fitting representative. How to get a representation of each mission and not make the meeting too long was the problem. The above letter is not quite correct. A native Brother had been asked to open the meeting on Friday evening with prayer, but he was kept away by indisposition and Mr. Modi was then asked. However, we are far from denying that mistakes were made and it was matter of regret to many who took part in the meetings that their Native brethren had not a larger part. These meetings were the first of the kind; there were many things to be thought of and attended to, and mistakes were made for which we are sorry and which will, we doubt not, be avoided on future occasions. Our Native brethren should not be too ready to conclude that any disparagement was intended. As Paul said to the Thessalonians; "What is our hope, or joy, or crown of rejoicing? Are not ye?" so may the European missionaries say of their Native brethren. Their honour is ours and any disparagement of them is most emphatically a disparagement of ourselves.]

NOTICE.

BISHOP BOWMAN will D. V. preach to-morrow at 11 a. m. in Dean Lane Hall, Fort, and at 6 p. m. in Falkland Road Hall. Rev. W. B. Osborn will preach at 8 a. m. in Falkland Road Hall, Rev. Dr. Veeder from Japan will preach in Dean Lane Hall at 6 p. m.

Epitome of News.

SATURDAY, FEBRUARY 1.

—The *Christian*: "A. L. O. E." the authoress, writes from her missionary station, Batala, Punjab, as follows:—

At this lonely out-station we see with thankful joy the Church of living stones gradually rising. Where two years ago (save the Catechist's family) a noble Brahmin convert stood alone, facing a fierce storm of affliction for Christ's sake, we have now quite a little flock of those who confess the Saviour. This has, humanly speaking, been greatly owing to a school for native Christian boys having been established near Batala—a light shining in a dark place. In the last three months we have had six adult baptisms (besides those of children), and we are likely soon to have more. In what was a stronghold of bigotry, a spirit of inquiry has been awakened. We thank God and take courage.

—Same: We are sorry to have to record the continued indisposition of Mr. Spurgeon. Last Sunday a letter was read at the Tabernacle from his sick chamber, in which he spoke of much bodily suffering. His two sons supplied his place in the pulpit morning and evening.

—*Watchman*: Mr. John Howard was born at Bedford January 30, 1791, the year of Mr. Wesley's death, and died early on Monday morning, Dec. 23, 1878, in the 88th year of his age. Often through life he had expressed a hope that he might live to the age of Mr.

Wesley, and his hopes were realised. His father was John Moore Howard, of the Priory, at Bedford. His mother was one of the first disciples of Mr. Wesley in Bedford. Through life she followed the example of that remarkable man in habits of early rising and rigid attention to religious duties. She was a most exemplary, godly woman, and, like most of the early Methodists, remained in communion with the Church of England. His grandmother, who was also in communion with the Church of England, was a devout Christian woman, and occasionally entertained Mr. Wesley on his visits to Bedford.

—From the account of Sir Richard Temple's Itinerary, in the *Bombay Gazette*: The Aravelli range of hills containing, as it does, three great centres of Hindu pilgrimage and devotion, viz. the Dilwara temples at Aboo, of Umba Bhownie at Danta, and that of Ajeet Najeet at Taranga, would appear to have been so blessed on account of these respective sites, possessing, at all seasons of the year, the advantages of a delightfully cool climate and plentiful supply of excellent water, in the midst of a flat, dreary, and for nine months out of twelve in tensely hot country. Combining thus the benefits of "The shadow of a great rock in a weary land" and of "rivers of water in a dry place" in the simple primeval theism of the Aryan race, we can readily understand that such material advantages as coolness of climate and abundance of the then only known beverage, would call forth feelings of gratitude to the great Author of all things, which, becoming enhanced by contemplation, developed into worship; and hence the origin of the association of places of devotional acknowledgment (or thanksgiving) with natural circumstances for which all intelligent creatures must instinctively feel grateful.

—The Hubshi of Jinjeera has died, and we learn from the *Times of India* that there has been an attempt to divert the Succession from the legitimate to an illegitimate heir.

—*Pioneer*: Khandahar, Jan. 23.—General Stewart's Cavalry, under Brigadier-General Fane, entered Khelat-i-Ghilzai on the 21st, quite unopposed, the Governor submitting.

—We are sorry to hear, says the *Madras Times*, that information was received in Madras on Wednesday of the death of the Rev. Dr. Sayers, formerly of St. Mary's, Fort St. George, and more recently of Rajahmundry. Dr. Sayers has been ailing for some time and evidently felt very acutely his appointment to a mission station strongly against his wish.

—Late news from Mandalay states that "the princes in confinement are said to be in great misery, and to look forward to death as the only relief they are likely to get. Being half starved, their legs have so shrunk that in some instances new irons have had to be fixed on, as the old ones are found now to be too large."

MONDAY, FEBRUARY 3.

—*Bombay Gazette*: The Afghan resistance has collapsed, and that there remain no obstacles to the march of our troops through the country from end to end except those presented by climate, distance, and want of supplies.

—We have received a copy of the *Chilian Times*, an English paper published at Valparaiso, of date Oct. 19. It contains a notice of a Lecture, "Rides in Bible Lands" by the Rev. W. B. Keer, formerly of Bombay, now Eng. chaplain at Valparaiso.

TUESDAY, FEBRUARY 4.

—We acknowledge with thanks the *Indian Railway Traveller's Guide* for February, published by the Bombay Gazette Office. Price 8 annas.

—The people lately employed at the Spinning Mills which are now in liquidation have not only been thrown out, but are deprived, for a time, of the wages due them. Having made some demonstration, three of their number were arrested and fined. The *Bombay Gazette* thinks this very cruel justice.

—*Times of India*; Calcutta, 3: "Government are in earnest in regard to financial reform, and they have just issued a most important order to the heads of departments in the hopes of materially reducing the Home Charges. The store department is to be forthwith abolished, and only such stores as are now supplied through the Admiralty and War Offices will necessarily come from home; but the heads of departments are allowed to seek tenders from manufacturers in England as well as in India, or to buy as it present. The Public Works Department is not included in these orders."

WEDNESDAY, FEBRUARY 5.

—The working of the Value Payable Parcels system is thus clearly described by the *Trades' Association of Madras*:—"Under this arrangement the London tradesman finds himself befriended and assisted by a great department of State, to an extent and in a manner hitherto unthought of, and altogether beyond the legitimate scope and objects of the Post Office Service. Not only does the department become the carrier, the exchange and commission agent of the London tradesman, but it undertakes also to become his very bill collector, and furthermore to relieve him of all risk, loss, and anxiety by guaranteeing the return to England of all parcels which an addressee may decline to receive or pay for."

—*Bombay Gazette*; London: "At the end of last week some of the railways in the far north were again blocked with snow, and a train on the Sutherland line became embedded in the drift at 11 o'clock one night about three miles from the nearest station, and all efforts to convey food to the passengers were unavailing until late in the following afternoon. The sheep have suffered severely from the inclemency of the weather, and it is estimated that £100,000 will not cover the losses sustained by the Highland sheep-farmers."

"English art has lost one of its most popular representatives in Mr. E. M. Ward, R. A., who died yesterday under very painful circumstances. He has been in ill-health for some time, and on Friday last, while scarcely responsible for his actions, he cut his throat, but did not inflict a fatal wound; and it is not at present very clear whether this act had any direct connection with his death. He was 62 years of age, and his first picture was exhibited 42 years ago. The first that brought him prominently before the public was "Dr. Johnson reading the MS. of the Vicar of Wakefield," exhibited in 1843, and most of his famous pictures have been of a somewhat similar class—such as his "South Sea Bubble," "Dr. Johnson in the ante-chamber of Lord Chesterfield," "Execution of Montrose," "the Last Sleep of Argyll."

—Calcutta, 4: There is a civil commotion at Kabul. Dissensions have commenced between Yakub Khan and the Kizzilbashes, and numbers of Sirdars have left Kabul with their families.

It is reported from Turkistan that great sickness prevails amongst the Amir's followers.

—Three of the murderers of Mr. Lloyd, in Borneo, have been sentenced to death.

—Bombay Branch R. Asiatic Society, Jan. 25: Mr. W. M. Wood said he wished to draw the attention of members to one of the presents recently received, being the work of one of their former secretaries, namely, Dr. Birdwood's Handbook of the Paris Exhibition. It was to the Introduction that he chiefly referred, where, in respect of Physical Geography, Chronology and Ethnography, were many bold generalisations, acute suggestions, and not a few apparent paradoxes, all of which more or less challenged the attention of such members of the Society as have leisure to study, test and correct or amplify the propositions laid down. For instance, there was the startling assertion that stone monuments and inscriptions testify rather to the falsehood of those who set them up than to the truth of history.

And while Dr. Birdwood professed to accept Biblical chronology as to the presence of the human race on the earth, it was manifest that limit could not afford scope for many of the vast changes and prolonged migrations of race which he described. Then, instead of accepting the now-received opinion of the cradle of mankind being in High Asia, the doctor declared that to have been on the continent of "Lemuria," once connecting Africa with India, but submerged ages before the dawn of history. Members of this Society might also object to the assertion that the Hindus had no historical faculties whatever, the only chronology contained in their writings being just sufficient to assign the date of 1400 B. C. to the Veda, 500 to the Mahabharata, and 400 to the Ramayana. He also spoke of the use of the Soma juice as being the chief cause of the first separation of the Aryan race, the Hindu portion having in that nectar originated the worship of Bacchus or the Dionysiac rites of ancient Greece, while the Iranian branch remained abstainers. After referring to other topics in the Introduction Mr. Wood spoke of the Handbook proper which teemed with curious and recondite information, much of it; doubtless, gathered by Dr. Birdwood from the library in the Society's rooms, Mr. Wood added, that however much members might dissent from the opinions expressed in Dr. Birdwood's Introduction, they must acknowledge that the whole essay was pervaded by an earnestness and glowing enthusiasm which amply compensated for any drawbacks there might be in other portions of the Handbook.

—The Parsee fireman found dead at the Parell station, B. B. & C. I. R., committed suicide by taking arsenic.

—*Overland Mail*, Jan. 17: Prince Bismarck's Parliamentary Punishment Bill is causing considerable excitement in Germany. The Bill was brought forward by direct command of the Emperor.

The death of Prince Henry of the Netherlands, younger brother of the King of Holland, took place Jan. 13.

A great fire, destroying the Free Reference Library and the Shakespeare Library, has occurred at the Midland Institute at Birmingham.

Another fire has almost destroyed the mansion of Lord Feversham at Duncombe Park, near Helmsley.

Amongst the deaths recorded this week are:—Sir W. H. Feilden, Bart.; Lieut.-Gen. Burnaby, Royal Art.; Col. W. A. St. Clair, late Bombay Horse Art.; Col. H. F. Strange, late K. O. Borderers; Col. G. Hawes; Lieut.-Col. Valiancy, Madras Army; Lieut. Col. D. Bartlett; Major Ellis, late Indian Army; Lady Sandys; the Hon. Mrs. Napier; Dr. A. B. Webster, late Bengal Med. Serv.; Mr. J. S. Owen, late Madras Med. Serv.; Charles Cooper, late Col. 23rd B. N. I.; Mr. A. Guthrie, of Singapore; Mr. R. Lowther, late B. C. S.; Mr. R. Hunter, B. C. S., Retired List; and Mr. W. Latham, late of Bombay.

A terrible accident occurred on the railway near Adrianople on Jan. 11. A train was precipitated into the River Arda by the giving way of a bridge. A Russian general, several officers, and about two hundred men, all first and second-class passengers, were drowned.

Earl Cairns, speaking at the annual meeting of the Bournemouth branch of the Church Missionary Society, held on Jan. 13, expressed his great admiration of those high-minded and noble men, many of them men of great learning and cultivation, intelligence and energy, who, had they spent their lives at home, might have carried away many of those prizes which were looked upon as the reward of merit, but who were constrained by the love of Christ and the desire to spread the gospel to forsake kindred, country, friends, and ease, and to spend their lives amongst the heathen, often, undergoing suffering and privation. To such men he could well imagine that it

was a great comfort to know that meetings were held periodically throughout the country, to testify to their work, and to show that they were looked upon as standard-bearers of truth, and that those at home sympathised with them in the work in which they were engaged.

THURSDAY, FEBRUARY 6.

—The *Gayan Somaj* or Native Musical Association of Poona, have started a Marathi musical publication. The *Soobodh-Patrika* says: Few arts are more elevating and universally attractive than music and yet it has been among us practically associated with a debasing profession and immoral ideas. It is therefore no wonder that so many of our young men lacking the excitement of healthful sports or innocent recreation fall victims to the ruinous and beastly vice of drinking. Let us hope that the attempt to rescue the fine art of music from its present disrepute and degradation and to facilitate its acquisition will tend to overcome this evil to some extent at least at the same time that it serves a higher purpose in life.

—*Bombay Gazette*: "The Secretary of State has sent out orders to the Government of India to have the earthworks and masonry of the railway between Ahmedabad and Pahlunpur built on the broad gauge. Our readers are aware that the State Railway Department have lately commenced putting down the narrow gauge on this section of the Western Rajputana line. In beginning this work they acted without the sanction of the Secretary of State, whom the Indian papers relating to the proposed reversal of last year's decision in favour of the broad gauge have only lately reached."

—*Bombay Gazette*; London: "On Monday night another terrible colliery explosion occurred at the Dinas colliery, in the Rhondda Valley, in Wales, and 60 labourers who were in the pit making various repairs which cannot be attended to while the pit is in full operation, were entombed, and have, it is to be feared, all perished. Exploring parties were at once formed, but it was found that a heavy fall of rubbish had rendered the lower working inaccessible until air could be conveyed into the pit, and this could not be accomplished for 24 hours or more. When the work of clearing the pit could be resumed it could only be proceeded with very slowly and with much danger to the explorers, and according to the latest accounts it is still going on."

"Dr. George Smith's Life of Dr. Duff will, I hear, be in more than one volume. The first volume is now in a forward state of preparation, and will be published in the spring. It will contain a portrait of Dr. Duff by Jeens."

—Same; Sukkur, 5: H. E. the Governor arrived here to-day from Kurachee. His stay here is uncertain. He holds conferences to-day with General Phayre, the Bishop of Lahore, and the Commissary General, Bengal.

—Mr. Nursey Kessowji has been ordered to file his schedule.

—The following telegram from Tashkend, dated January 13, has been received at the London Office of the *New York Herald*:—"The invitation to come to Tashkend forwarded by General Kaufmann to the Amir can reach the latter only, on the 18th. The Amir, therefore, can arrive here only on February 5. He is preceded by nine elephants and 2,000 horses, carrying women, treasure, and baggage. He receives daily reports from his son Yakub, on whom, according to reports received from a credible source, English gold is beginning to exercise an influence. It is probable that Yakub will soon usurp the throne of his father. In his letter to the English Generals, on quitting Kabul, the Amir stated that he had left Yakub only \$900,000."

—The Moscow correspondent of the *Cologne Gazette* writes that the commencement of the execution of railway connection with Central Asia may be, owing to the political troubles in the East and the Afghanistan war, shortly expected. The line is to pass from Orenburg to

Kara-Turgail through the Kara-Kam steppe and to have a length of 900 versts.

—The *Celestial Empire* says: Edward Fisher, a general storekeeper at No. 3, Hing Lung street, Hongkong, in whose house the recent great fire originated, has been apprehended on a charge of arson and attempting to defraud an insurance company. His goods were insured for dls. 5,000.

—At the present time there are altogether twenty-one men-of-war being built for the English navy, either in Government or private yards; the vessels ranging in size from the Ajax and Agamemnon, each of 8,492 tons displacement, to the little Insolent, of 253 tons.

—*Madras Times*, on the Nurses at the General Hospital: The scheme has been tried for the past four years, but it is said, after being weighed in the balance, it is found wanting, and this is due not in the least to the Lady Superintendent, but to its internal defects. The fact seems to be that it has been hampered and trammelled by regulations and conditions that could end only in one direction, that of a failure. From the outset there was a petty quarrel as to the limits of the powers of the Lady Superintendents and those of the hospital authorities. Miss Nightingale's suggestion quoted above, that the provision making the matron and nursing department subject to the direct control of the Senior Medical officer is, according to all experience, undesirable and incompatible with a good organisation, was ignored. This has been one main cause of the alleged failure of the nursing department. Besides, it must be admitted that in some quarters there has been manifested a strong opposition—we could not call it prejudice—against what some think is not a reform but an undesirable innovation in Indian hospitals, and Mrs. Grundy, who is not in the habit of weighing her words in a balance, tells curious tales of how doctors and Lady Superintendents were getting on, of how there was nagging on one side and much natural irritation felt on the other. The fact seems to be that the scheme has not had fair play given to it, and that there was much to damp the zeal and smother the energies of those who had to work it."

—Calcutta, 5: An emente in Seistan against the Persians is apparently occurring.

—General Tom Thumb died on Jan. 2, at his native place, Bergen, in the province of West Friesland, in Holland.

—*Rangoon Gazette*: Colonel Percy Wyndham was the son of Brigadier-General Wyndham, who is still alive in England at 94 years of age, and brother of the M.P. of that name. He was, we believe, partly educated in France, though he commenced his military career in the Austrian cavalry, in which he held a commission, having been an aide-de-camp to Archduke Maximilian, the ill fated Emperor of Mexico. Adventurous and restless to a degree, he left the Austrian Army to join Garibaldi in the campaign of 1860 and 61, as second in command of the British legion, gaining the Cross of Savoy for his services, especially at the battle of Volturno. After this, when the war of secession broke out in America, he hastened across to New York and succeeded in command of the 1st New Jersey Cavalry, distinguishing himself by his gallantry throughout the war until the end of 1865.

FRIDAY, FEBRUARY 7.

—Calcutta telegram, 6: Referring to the differences between Yakub Khan and the Kizzilbashies, it is reported that on the advice of General Daoud Shah, who stated that if the shelling of the Chandal quarter continued a general revolution would take place, Yakub ordered the artillery back to the Bala Hissar. Khan Mahomed Khan, son of Sirdar Wali Mahomed Khan, has been imprisoned by Yakub. The property of the Sirdars now at Jallabad has been plundered at Kabul by Yakub's orders. Supplies from Logar and

Kohistad are no longer imported into Kabul, where great distress prevails. Yakub ordered General Gholam Haidar Khan Wardak to take twelve regiments to Dobandi to attack Sirdar Wali Mahomed Khan's followers in Logar. The General replied that the regiments had neither camp equipage nor provisions. Yakub said they might obey his orders or disperse home, as they pleased. The Mir Akhor's two sons have arrived. Snow is falling on the Safaid Koh and Ghilzai Passes.

—*Bombay Gazette*: Girishk: Girishk has been occupied without opposition, and the citadel is garrisoned by a detachment of the Baluchis.

—Same; Rajkote: Samatwala, a talukdar of Jetpur, has been sentenced to three months' imprisonment and a fine of Rs. 500 for forgery. This is the first instance of talukdar being sent to jail.

—Calcutta, 6: Her Excellency Lady Lytton was delivered of a son this morning at 2 o'clock. Her ladyship and infant are both doing well.

—The *Str. Venetia* with English Mails left Aden for Bombay, Wednesday, 7 P.M.

—The liabilities of Nursey Kessowjee and Co., amount to about two millions etc.

—The *Daily News* correspondent thinks the Afghan war will cost ten millions.

—M. Cochery, who bids fair to do for France what Rowland Hill did for England, and something more. M. Cochery has devised a system of telegraph cards and telegraph letters for metropolitan circulation. They are to be transmitted to their destination by pneumatic tubes within half an hour of their being posted. The telegraph cards will cost fivepence, and the telegraph letters, closed and sealed, seven-and-a-half-pence. All Parisians who are painfully aware of the existing delays in postal and telegraphic transmission will be grateful to M. Cochery for this boon. The telegraph card and letter system will come into operation on May 1.

—Death last week, 486.

—*Times of India*; Candahar, 31st: Important telegrams having reached General Stewart from the Government of India, he has decided to return here in two or three days, but the date is uncertain until to-morrow.

General Nuttall has received orders to send no more troops to Kelat-i-Ghilzai, whence it is expected the bulk of the first division will return immediately, as it is not necessary to occupy the position of the force any longer.

No news of the peace negotiations has reached here.

It is expected that the future movements of the first and second divisions will be rather in the direction of Herat than Cabul.

—On the 1st of April, both Peru and Chili enter into the Postal Union.

—The streets of Allahabad were lighted with gas on the 1st instant.

Miscellany.

—N. Y. Evangelist:

A gentleman well acquainted with institutions throughout the country, said to us recently: "Oberlin is the only College in the United States where there is absolutely no caste." No man is above his brother, except as he proves his superiority by his largeness of brain or power of character. Not does it matter whether the "brother" be white or black, for although Oberlin was not founded as a College for blacks, yet there was never any "color line." "A man's a man for a' that."

Further still, not only is no man above his "brother," but no man is above his "sister," if she has (as is not uncommon) more gifts than he. One of the features early introduced was that of the co-education of the sexes, and now after many years of experience, it is the unanimous testimony of the Professors that it has worked well. They say that the young men and young women "refine each other"; that meeting in class-rooms for recitations, and at times elsewhere, under such oversight and care as would be observed in any well-

regulated household, they exercise a great mutual influence for social refinement and moral restraint.

But these social and democratic influences were subordinate to that strong religious character which was early impressed upon the College, and which has remained to this day. This has been the most marked feature of Oberlin, that which distinguished it from other colleges, its religious life—a life so intense that it was often regarded as fanaticism, and which has left its stamp on almost every one who has pursued his studies here. This it owed chiefly to that extraordinary man, whose career in the American churches has had no parallel since the days of Edwards and Whitefield. When I was a boy, I heard much of the great revivalist, Charles G. Finney, who was going like a flame of fire through the churches of Central and Western New York; how the people followed him everywhere, crowding to hear him beyond the capacity of any building to hold them; and how they bent before his fiery eloquence, as the trees of the forest are bowed before the wind.

But take the whole of his career together, can it be doubted that he was the instrument of great good? Go through the churches of Central and Western New York; and how many who have been the strong support of those churches, were first brought into them through his ministry. Whatever of human imperfection clung to his work, he "turned many to righteousness," and so will shine as the brightness of the firmament and as the stars forever and ever.

Such was the man who spent the last thirty years of his life in Oberlin, and who gave the stamp of his own mind to successive classes of students. His power over them was very great, for he was born to command. Nature had made him great—great in intellect and strong in will. In power of logic he had few equals, not only in the pulpit, but at the bar. His legal training formed his style of preaching, so that when in the pulpit he seemed always wrestling with an antagonist. And when he had carried, as it were by storm, the defences of the adversary, then he launched upon him the threatenings of God's word, which flashed and flamed over the sacred desk like the thunderings and lightnings from Mt. Sinai, whereby the truth was "burnt into" the very souls of those who heard.

Selections.

HIDDEN MANNA: AN EXPERIENCE.

BY REV. GEO. D. WATSON, D.D.

And when the children of Israel saw it, they said one to another: It is manna; [or what is it?] for they wist not what it was. And Moses said unto them, This is the bread which Jehovah hath given you to eat.—*Exod. xvi. 15.*
To him that overcometh [see 1 John, v. 14] will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—*Rev. ii. 17.*

I write this only for the purpose of ministering grace to others, and glorifying Christ. Called to the Christian ministry from my earliest recollection, I sought the Christian religion several times from my tenth to my eighteenth year; but I was not converted because I wanted sin more than I wanted salvation. On the 12th of August, 1863, while in the midst of deepest sin, I suddenly determined to repent. The next day, while seeking Christ with my whole heart, I found conscious forgiveness and peace with God, at which time my call to the ministry was revived and intensified. I began preaching in the summer of 1866, and joined the Philadelphia Conference in 1868.

At the National Camp-Meeting at Oakington, Md., in 1870, under the influence of Rev. Alfred Cookman and Dr. J. F. Chaplin I gave myself more fully to God. I walked in steady, clearer spiritual light for several weeks. But when I returned to my charge, and confessed and preached perfect love, having no one in full sympathy with my experience, and meeting much persecution from the older church members, I abandoned the profession, and very soon found my faith unsteady and less definite.

I then descended from a restful to a toilsome Christianity.

From that time on, the great hidden bent of my soul was intense, intellectual application. That book which would most extort brain sweat, became my delight. I had hours of sweet communion with God, but they were unsteady, and I had a great deal of soul twilight. I loved to preach; enjoyed a revival; felt much enthusiasm in all the interests of my church; felt at home only in Christian society; and was often thrilled with the harmony and grandeur of Bible truth. What, then, was the matter with my life?

I felt my whole life to be one unending will-struggle; that my volition was kept in a strain as if pushing itself through the piled-up duties of each day. My years were filled with crumbled resolutions to be more courageous, industrious, Christlike, etc., as if Christlikeness came by will-power! I felt anxious about my work and my success. For years my motto was "hard work," with a double emphasis on the "hard." I felt that disappointment, trouble, sickness in my family, etc., was often rather hard to be endured. When the burden was heavy, I would weep and feel rebellious alternately. I was often impatient toward men, especially professed Christians. I too often allowed myself to become vexed at the inconsistencies of my church members.

I lived every day knowing that my heart and will and life were not up to the Bible standard; that there were whole chapters, and many verses of Scripture which I did not experience. Even when I regarded holiness as only a growth in grace, I knew that those who professed perfect love had an experience that I had not. I suffered much from melancholy. An unkind or unfavorable criticism, or an apparent neglect, would often cause the deepest gloom. As the result of all these, I grew very tired. My soul and body seemed to ache with weariness. I grew tired of myself.

From these experiences I was led to the following advancing steps: a deep desire for heart rest; I found my mind lingering upon the calmness of Christ's life, the fact that Christ was never hurried, never overcrowded, and never excited, until I longed to have His freedom from anxiety and His heart rest. I thirsted for some deep, affectionate friendship. My soul was drawn out very much in prayer, and I grew very teachable. I saw as I had never seen that "whatsoever was not of faith, was sin."

December 1, 1876, at midnight, after an hour of prayer, I felt a willingness to turn my body, soul, and spirit over to the will of Christ, absolutely and eternally, without any reservation. Instantly many suggestions were presented to my mind, some of them absurd, but I answered them all positively and immediately. I had never felt that my cigar was a sin, but that night when Jesus whispered, "Will you abandon your tobacco, that your body may be my clean temple?" I answered immediately, "Yes, Lord." Then Jesus whispered, "Will you go anywhere on earth that I may send you; will you suffer willingly and without a murmur anything that I may send in your life; are you willing to be just as holy and spotless as I want you; knowing that the experience of entire sanctification is so little understood and so much opposed by many preachers and church-members, will you in the face of all this, stand before the ministry, the church and the world, and confess Me before men as your complete sanctifier; will you never preach a sermon or undertake anything without seeking especially to please Me: will you freely consent to die at any time, in any place, and in any manner that will glorify Me?" To all these inner whisperings, I added with a melted heart, "Yes, precious Jesus, I am entirely Thine; do as Thou wilt with me and through me, now and forever." I then fell asleep. Next morning, Saturday, December 2d, I awoke, finding my appetite for tobacco nearly all gone, and my mind set against it; I also

felt very calm and peaceful, but did not regard it as the result for which I was seeking.

The only remaining step was faith. A meeting for Christian holiness was held in my church that afternoon, and in that meeting I repeated in my heart the limitless consecration of the night previous, and at the same time I determined to claim, accept, and confess Christ as my Sanctifier and limitless Saviour, then and there. I knew that my consecration was entire, and so I found that faith was easier than I had ever known before. I was not seeking a baptism of joy; I was tired of myself, and simply seeking to get myself consciously out of my own hands and entirely into the hands of Christ. I had but little concern what God would do in me or for me. I simply determined that my consecration and faith should be entire, and then let the matter rest.

THE FULFILMENT.

My work in this process was done; for Jesus distinctly says our work is to believe on Him; now came the work of God in me. When I sank down in an act of heart-trust on Christ's complete saving power, everything within me became quiet and still. The rest of my soul was imparted to my body. "His rest shall be glorious" became a reality. The long battle of will, all anxiety, all personal ambition, worry, and care, were annihilated. All my care was literally cast on the Lord.

I remained in this state of mind from Saturday to Monday afternoon. I had spent a season in prayer, reading chapter i. of 1st Peter, when the Holy Spirit applied the eighth verse to my heart with unutterable power and glory. The spiritual resurrection power spoken of by Paul in Colossians iii. and Romans vi. 5, was a matter of consciousness. My conversion was powerful and very sweet, but this was positively "unspeakable and full of glory."

I had a distinct consciousness that Jesus made my heart pure. "Blessed are the pure in heart, for they shall see God" was fulfilled in my heart. I was not aware of anything in my soul but love. I knew that all prejudice, all spirit of criticism, all intellectual pride, all impatience, and everything like self-seeking, were washed away. The Bible was wonderful and powerful; I found the life of holiness all through it; found that God gave us present tense promises, and the words of inspiration entered my mind with a luminous flash.

Christ's indwelling was a matter of positive faith and much assurance. There is nothing in my experience that is not found in the Word of God. The 35th chapter of Isaiah and 13th chapter of 1st Corinthians have become my experience; and I know that my precious Saviour, by the Holy Spirit, has done this work in me. Severe temptations have beset me, but I betook me to prayer, retained a steady faith in Christ as my complete Saviour from all sin, and have even felt that I would rather lie down and die than displease Him. It is not me, but the Christ in me; and the life He pours through my nature is absolutely wonderful.

This is not a transitory blessing, for my repose on God is as steady as the roll of a planet. It is not wild enthusiasm, for I can find texts of Scripture to justify every sentence in this article.

You may have your theories of this subject, but laying aside all quibbling, is this your experience?

In your honest heart do you not believe that this is the experience which the Apostles and New Testament exhibit? Do you want this light and experience? Will you dare say that Jesus is not able to give it to you?

Instead of this perfect love being the exception, ought it not to be the ordinary and widespread experience of ministers and church members?

Now unto Him who is able to wash you whiter than snow (Psalm li. 7), to make you kings and priests unto God by His blood (Rev. v. 10), to sanctify you (Jude 1), to keep

you from falling, and to present (Jude 24) you faultless before the presence of his glory with exceeding joy (Jude 25), to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever Amen.—(*Times of Refreshing*).

"NOT ONE CITY TOO STRONG FOR US"

BY MRS. PENNEFATHER.

(From Notes of the Bible Subject at a Tuesday Prayer Meeting.)

"There was not one city too strong for us: the Lord our God delivered all unto us."—DEUT. ii. 36.

(Concluded from our Last.)

What does this involve on our own part? Obedience. If we shrink back because of difficulty when brought to the test, we shall prove that our faith is but a nominal thing. And it must often be a blind obedience—obedience in the dark, not only when we see the whole thing marked out before us, but when we can discern nothing beyond the next step we have to take. When God is leading His children to victory, He has His own way of securing it, and the steps towards it often look more like defeat than triumph. Faith involves our just doing what God tells us, leaving results in His hand. And this principle applies to small things as well as great. It is often more difficult to "walk by faith" in little things, because we do not so easily detect God in them—forgetting that it is the same Father who rules the universe and cares for the sparrow. What we want is to realize that contact with God in everything which makes little things important and great things easy. Certain it is "He is able," and if fears of failure creep over us, the Lord will turn the question in upon our faith. "If you canst believe, all things are possible to him that believeth." Trusting in His Almighty arm, not one city will be too strong for us.

Sometimes we are discouraged because the things that happen contradict our wishes and our prayers. Dear friends, I often think there will be many praises in Heaven on account of God's refusals. We so often ask in ignorance for things of which we do not see the bearing—that our very disappointments will form part of our song by-and-by—for we shall look back as the members of a grown-up family do, and understand what wise refusal their fathers gave when they were children. But we must also remember that delays are not refusals. Many a prayer is registered, and underneath it the words, "My time is not yet come." God has a set time as well as a set purpose, and He, who orders the bounds of our habitation, orders also the times of our deliverance.

It is a wonderful subject, but we can only glance at it now. Never, till the whole education of the redeemed family is complete, shall we know the intimate connection that exists between our faith and God's glory. But let us, for ourselves, each pray, "Lord, increase our faith"—let us be very courageous in our expectations of what we may do, because of what our God can do, and has promised to do; and, by-and-by, our voice will join with the many voices of the victorious host of God, all united in saying, "Not one city was too strong for us, the Lord our God delivered all into our hand."—(*Woman's Work*.)

A CHILD-LIKE FAITH.

BY REV. F. G. CLARK, D. D.

A little girl, who received occasional visits from a pious grandmother was taught to pray for whatever she needed. She was also taught to believe that God always answers prayer, and gives what is requested according to his word and will. The grandmother explained to the child her need of a new heart, and advised her to pray for this gift. This petition was accordingly put up to God, and the child, in the sublime simplicity of faith, believed that the new heart was given. The grandmother re-

peated her visit, and engaged in prayer with the child. She hinted at suitable objects of prayer, such as the forgiveness of daily sin, being kept from doing wrong and that God would give her a new heart. The child replied, warmly, "No, grandma, I can't pray for a new heart. I will ask to be kept from sin, and that I may be forgiven when I do wrong, but not for a new heart." "Why not?" the grandmother replied. "Because," said the child, "I have got the new heart. I asked God for it, and I know he has given it to me, because I asked him."

(To be Continued.)

TELEGRAPHIC NEWS.

Paris, January 30th: At the Congress of the Senate and Chamber of Deputies to elect a President in the place of Marshal MacMahon, M. Grevy obtained 536 votes. The next in order, General Chanzy, obtained only 99 votes.—M. Grevy has been proclaimed president for a term of seven years.—The present Ministry will remain in office, the new President having refused to accept their resignation.

St. Petersburg, 30th: An article in the *Golos* announces that Russia's action in Central Asia is only defensive. It depreciates any further advance, and advocates the concentration and fortifying of the districts occupied under Russian rule as a base of defence against England.

London, 31: No defence was made for the directors of the City of Glasgow Bank at their trial. Only witnesses to character were called. Messrs. Potter, and Stronach have been found guilty as charged; the other directors were found guilty of issuing false balance sheets.

Paris, 31st: M. Gambetta has been elected President of the Chamber of Deputies.

St. Petersburg, 31st: News has been received that the fugitive Amir is at the Russian frontier and persists in proceeding to St. Petersburg, despite the representations of Russia.

London, February 1st: Noon. The sentences on the Directors of the City of Glasgow Bank are as follows:—Potter and Stronach are sentenced to eighteen months' imprisonment each.—Taylor, Inglis, Wright, Salmond, and Stewart are sentenced to eight months' imprisonment each.—The prisoners' counsels urged in their defence that they were not responsible for the false balances, and had no motive to falsify them.—A meeting was held at Blackburn yesterday, at which resolutions were carried protesting against the Indian import duties.—News has arrived from the Cape that hostilities with the Zulus have commenced.

St. Petersburg, 1st: Latest advices report that there is an abatement in the spread of the plague at Astrakhan, but it is believed only to be the result of the weather, which is intensely cold. The Russian Government has decreed to burn Wetlianka, and, if necessary, other villages. General Louis Melicoff has been despatched to Astrakhan, in vested with full powers to act according to his discretion.

London, 2nd: Latest advices from the Cape state, that the British troops advanced against the Zulus under Cetewayo on the 12th of January and have hitherto met with no opposition.

Paris, 2nd: M. Dufaure, President of the Council of Ministers, has resigned.—M. Dufaure persists in his resignation.—M. Waddington has been charged with the formation of a new Ministry.

London 3rd:—Mr. Gladstone has accepted the candidacy of Midlothian at the next election. Major General Fraser has been appointed Secretary to the Public Works Department.

Berlin, 3rd.—An Austro-German treaty has been concluded which abrogates the clause in the Treaty of Prague providing for the retrocession of Northern Schleswig.

London, 4th: A deputation representing all classes of Lancashire waited to-day upon Lord Cranbrook (the Secretary of State for India) to ask for the repeal of the Indian import duty. His Lordship, addressing the deputation, said that it was intended to repeal the import duty gradually, until it was completely abolished. Last year's remission was simply a stepping stone to this result, made in the interests of Lancashire, which should be first consulted as soon as there was a surplus available from Indian revenues. The following

Indian troopships have passed through the Suez Canal: Euphrates—homeward bound; Crocodile—outward bound.

Paris, 4th: M. Waddington has formed the following Ministry:—M. Lepere, Minister of Agriculture and Commerce. M. Leon Say, Minister of Finance. M. Waddington (President). Minister of Foreign Affairs. M. E. de Marcere, Minister of Interior. M. Leroyer, Minister of Justice. Admiral Jaureguiberry, Minister of Marine and Colonies. (Unappointed), Minister of Police. M. G. de Freycinet, Minister Public Works. M. E. de Marcere (ad interim), Minister of Public Worship. General Gresley, Minister of War.

London, 5th: A deputation from the Manchester Chamber of Commerce upon the subject of the Indian Import Duties waited by appointment upon Lord Cranbrook (Secretary of State for India) to-day. His Lordship, receiving the deputation, said that on the 4th instant he sent a telegram to India instructing the officials to give the earliest prominence to any possible remissions of the cotton duties, and had this morning received a reply that the Indian Finance Committee have been given the broadest (?) instructions on the matter. His Lordship concluded by confirming the assurances made yesterday by him, and promised to examine into the defects of the Cotton Frauds Act. Three weeks quarantine is ordered at Malta against arrivals from Southern Russia. Consols closed at 96½, being a rise of ¼ upon previous quotations.

6th: Lord A. Loftus has been recalled from the post of British Ambassador at St. Petersburg. He is to be succeeded by Lord Dufferin. England and Portugal have agreed jointly to check the slave traffic between Mozambique and Madagascar.

PASSENGERS SAILED.

Per P and O Str. *Bangalore*, 3:

For Southampton.—Miss M. Urquhart, Rev A Ramsay, Lieut J W Ward, Messrs R. Goode, E N Ward, J Banks, Chapman, and John O Laughlin.

For Brindisi.—Mr and Mrs Horace A. Cockerill, A Gentleman, Rev J M Walker, Messrs Robert Steel, G Chestham, Roper Lathbridge, S C Essai, Edward Walker, Swann, and Sir Walter Morgan.

For Venice.—Mr and Mrs Kielhorn and child, Mrs C F Oldham and 3 children, Col and Mrs G G Brown, Mr H S Elton, Sir Wil Lun and Lady Milne and 2 daughters, and Dr. A. J. Cowie.

For Suez.—Messrs A P Rollis, Ziff, C Eisenlobe, and Docke.

For Aden.—Mr M D'Souza, and Rahimtoola.

Per Str. *Rydal Hall*, 5:

For Liverpool.—Mr P Bottomley, Mr and Mrs Craddick, Mr W Leggett, Major C. dea, Mr B B Tomson, Mr Wollerton, Colonel and Mrs C H Abby and Miss Abby, Miss Dyer and two deck passengers.

PASSENGERS ARRIVED.

Per P and O Str. *Surat*, 4:

From Southampton.—Rev A T Fisher, Mr and Mrs Hemmingsway and son, Messrs J R Bell, M O Farrell, A Hough, and T W Davis.

From Brindisi.—Mr and Miss Geoghegan, Mr and Mrs Sligh, Major W Campbell, Dr Atkins, Messrs J Wienholt, F Brown, Dunbl, E. Kerkel, and J Skinner.

From Venice.—Lieut and Mrs R Constable, Mr and Mr Winfield, and Mr H H Walker.

From Suez.—Mrs Samuel Bright.

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G. C. Gilder, 31st Dec. 1879, Rs. 6; Private Geo. Carswell, 31st May 1878, Rs. 10; Miss Conden, 31st July 1879, Rs. 3-13; A. N. Groves, 23rd Sept, 1879, Rs. 7-10; J. Selterfield, 24th March 1879, Rs. 1.

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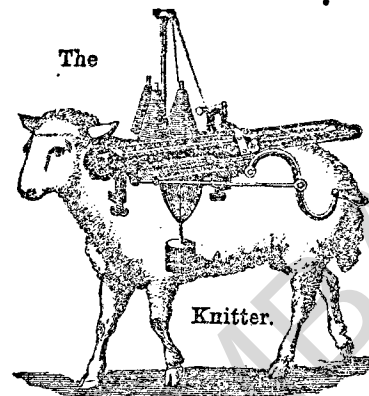
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